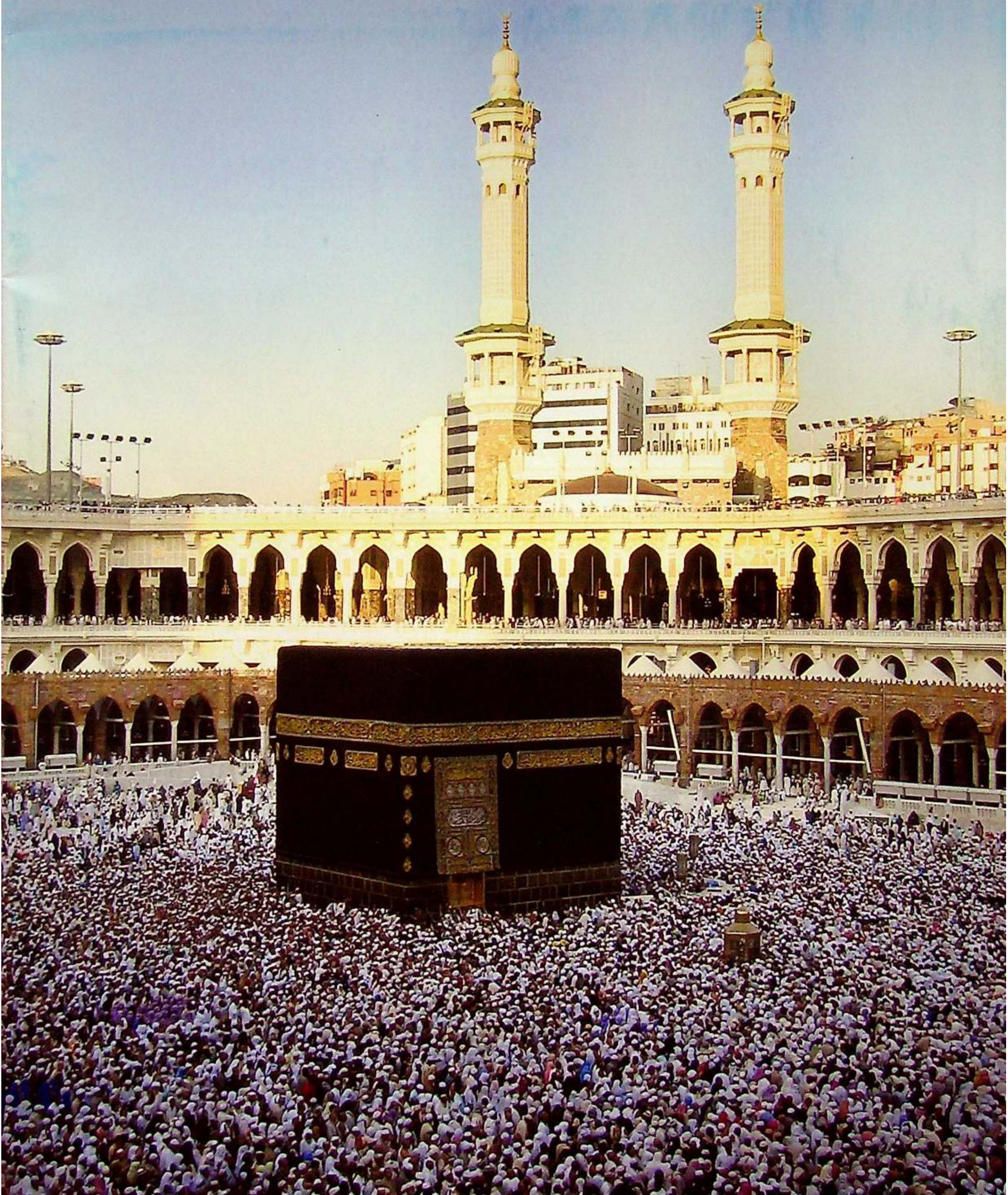
Magazine of Majlis Ansarullah UK

ANSARUDDIN

Jan-Feb 2009 Vol.6 No.1 Sula, Tabligh 1388



Hudhur's (aba) visit to Scotland for a civic reception at city chambers as an honoured guest of Lord Provost, Cllr Robert Winter



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January - February 2009 **Vol 6 No 1** **Sulah/Tabligh 1387**

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Editorial

A distinctive feature of Islam, not shared by any other religion, is God Almighty's promise to safeguard the teaching of the Holy Qur'an. God says in the Qur'an, "Verily it is We Who have sent down this Exhortation, and must surely We are its Guardian" (Al-Hijr, 15:10). It is not only the text of the Holy Qur'an that has been preserved intact by God but the preservation of its spirit has also been promised. Preservation of the spirit means that there will be a time when people will go astray from the teachings of the Holy Qur'an and the eagerness and sweetness of faith will depart from their hearts, and when this time prevails over Muslims, God will raise amongst them a people who will renovate the spirit of the Holy Qur'an and reform the religion as vividly mentioned in various Ahadith

A number of renovators have been born in Islam but the most distinctive were Mujaddid or 'reformers' who appeared in every century of Islam as prophesised by the Holy Prophet (may peace and blessings of Allah be upon him). It is narrated by Hadhrat Abu Hurairah that the Holy Prophet (pboh) said, "Verily God shall raise for this community, at the beginning of every century, one who will renovate for it its religion." (Abu Daud). In the same way it is mentioned in Bukhari: "Iffaith were at the place ofAth-Thuraiya (Pleiades, the highest star), even then some people from Persian descent would attain it."

It is evident from these Ahadith that the coming of the Promised Messiah would coincide with the time when knowledge of the Holy Qur'an vanished and ignorance prevailed in the world. Thus the world would require from God someone to appear in order to renovate its religious values. It was at exactly such a time that the Promised Messiah claimed to be appointed by God in accordance with the prophecies of the Holy Prophet (pboh) in order to demonstrate the truth and excellence of the Holy Qur'an in a manner unparalleled.

He said, "Consider this well and do not pass over it in haste and supplicate to God that He should open your minds to it. A little reflection will make you understand the prophecy contained in the hadith that in the latter days the Qur'an will be taken away from the world, its knowledge will be lost, ignorance will prevail and the eagerness and sweetness of faith will depart from the heart. Among them is the hadith that if faith will ascend to the Pleiades and will disappear from the earth, a man of Persian origin will extend his hand and will bring it down. This hadith shows clearly that when ignorance, faithlessness and error, which are described as 'smoke' in the other Ahadith, will become widespread and true faith will become so rare as if it had been drawn up to the skies, and the Holy Qur'an will be abandoned as if it had been raised towards God Almighty, at that time, a man of Persia will take hold of the faith from the Pleiades and will descend with it to the earth. Be sure, therefore, that he is the son of Mary who was to descend (Izala-e-Auham, Ruhani Khaza'in Vol. 3, pp.455, 456).

Moreover, the Promised Messiah says: "*I* call to witness God Almighty, Who holds my life in His hands, that compared to every other soul, He has gifted me with an overwhelmingly greater ability and access to the understanding and the deeper wisdom of the Holy Qur'an. If any of the Maulvis (traditional Muslim scholars) who oppose me in response to my repeated invitations had attempted to outshine me in the exposition of the Holy Qur'an, God would have most certainly frustrated his attempts and exposed his ignorance. Hence, the understanding of the Qur'an which has been granted to me is a Sign of Allah, the Glorious, and I have full trust in Allah's grace that soon the world will begin to see that I am true in this claim." (Roohani Khazain Vol. 12: Siraj-ul-Muneer, p 41).

Therefore, it was mandatory for the Promised One to have an overwhelmingly greater ability and access to the deeper wisdom of the Holy Qur'an as a sign from God of his truthfulness. Thus he would cleanse Islam of all unnecessary customs and superstitions and restore its eminence and glory which it enjoyed in early days over all others. The books of the Promised Messiah, known as "Ruhani Khaza'in " are the detailed commentaries of the Holy Qur'an, and as such, stand witness to the fact that he was bestowed with an extraordinarily abundant wealth of knowledge about the deeper meanings of the Holy Qur'an and these works stand as a monument to his divine source.

Dars-ul-Quran

﴿مَنْ ذَالَّذِیْ یُقْرِضُ اللّٰہَ قَرْضًا حَسَنًا فَیُضٰعِفَہٗ لَہٗۤ اَضْعَافًا کَثِیْرَۃً ؕ وَاللّٰہُ یَقْبِضُ وَ یَبْصُۜطُ ۪ وَاِلَیْہِ تُرْجَعُوْنَ﴾۔ (البقرۃ آیت:۲۴۶)

"Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives *and enlarges, and to Him shall you be make to return"*

(Sura Albaqara, 2: 246)

Commentary:

This verse gives the second means of national advancement, i.e. free expenditure in nation-saving and nationbuilding affairs. If a nation desires to rise and prosper, it must spend money freely for national purposes, which include helping the poor and the needy. The Holy Qur'an speaks of spending money in the cause of Allah as

giving a loan to Allah, meaning thereby that money spent in the cause of Allah should not be regarded as something wasted or even consumed. It should be considered as something given to Allah as a loan which He would return to the lender manifold. The word loan, however, should not cause any misunderstanding. Allah needs no loans, for He is not only Self-Sufficient, but is also the supporter and Sustainer of all other beings and things. He has used the term to indicate that one who spends in the cause of Allah will receive an ample reward from Him; his money, as it were, will be returned to him, being multiplied many times.

The interrogative form in the clause, Who is it that will lend, is used by way of exhortation, and the words, a goodly loan, have been added to indicate that this money is to be spent with a willing and cheerful heart.

It should be noted that apart from specifically national expenditures, the spending of money to help the poor and the needy also is tantamount to giving a loan to Allah. The Holy Prophet (pboh) is reported to have said, "Allah will say to the sinful man on the Day of Judgement, 'O son of man, I fell ill, but you paid Me no visit; I askedyou for food, but you gave Me no food; I asked you for water, but you gave Me no water.' The man will say, 'O my Lord, when didst Thou fall ill that I did not visit Thee? When didst thou ask for food that I did not give it to Thee? When didst Thou ask for water that I gave it Thee not?'Allah will say, 'O son of man, know you not that one of My servants fell ill and you did not pay him a visit; he asked you for food and you did not give it to him; and he asked you for water and you gave him no water' (Muslim, chapter on Birr wal Sila). This shows that spending money for the poor and the needy is tantamount to giving money to Allah.

The words, Allah receives and enlarges, signify that Allah accepts the money spent in His cause and multiplies it exceedingly so that the reward a man gets is out of all proportion to what he spends. The words, and to Him shall you be made to return, have been added to point out that, though virtuous men get their reward even in this life, yet what is in store for them in the next life is still greater.

Dars-ul-Hadith
The Holy Qur an:
"Allah will exalt many people through this Book, and will abase many because of it

Abu Umamah relates that he heard the Holy Prophet (pboh) say: Keep reading the Holy Qur'an for it will intercede for its readers on the Day of Judgment (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet (pboh) say: The Holy Qur'an will be sumoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them (Muslim).

Uthman ibn Affan relates that the Holy Prophet (pboh) said: The best of you are those who learn the Holy Qur'an and teach it (Bokhari).

Ayesha relates that the Holy Prophet (pboh) said: He who recites the Holy Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Holy Qur'an haltingly and with difficulty will have a double reward (Bokhari and Muslim).

Abu Musa Ash'ari relates that the Holy Prophet (pboh) said: The case of a believer who recites the Holy Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Holy Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Holy Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Holy Qur'an is that of fruit which has no fragrance and tastes bitter (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet (pboh) said: Allah will exalt many people through this Book, and will abase many because of it (Muslim).

Bra'a ibn 'Azib relates that a person was reciting Sura Al-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it wheupon it began to frolic. In the morning the man came to the Holy Prophet (pboh) and mentioned the incident to him. He said: This was comfort that descended by virtue of the recitation of the Holy Qur'an (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet (pboh) said that when a person recites one letter from the Book of Allah, that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter (Tirmidhi).

Ibn Abbas relates that the Holy Prophet (pboh) said: He in whose heart there is nothing of the Holy Qur'an is like a house in ruin (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet (pboh) said: One who is given to reciting the Holy Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station will be where the last verse of thy recitation will end (Abu Daud and Tirmidhi).

Abu Musa relates that the Holy Prophet (pboh) said: Safeguard the Holy Qur'an in your memories, for by Him in Whose is the life of Muhammad, it escapes sooner from memory than does a camel from its rope (Bokhari and Muslim).

Ibn Umar relates that the Holy Prophet (pboh) said: The case of one who has the Holy Qur'an by heart is like that of one who has a camel secured by a rope. If he watches it, he retains it; and if he neglects it, it wanders away (Bokhari and Muslim).

Writings of the Promised Messiah (as)

The Holy Qur an: Comprehensive Teachings for all time

We observe that in this Age there is a lot of people who take religion to be nothing less than insanity and they have no regard for it. They say that the people of Arabia were uncultured and illiterate and that the Holy Qur'an was revealed with their needs in view. Now the world has advanced very far and this is the Age of enlightenment. Therefore, the norms of religion should be amended accordingly.

Let these people know it full well that Religion is not a meaningless affair. The comforts of this world or salvation in the next world are linked with it. The illiterates of Arabia who were the loyal servants of this Religion proved to the world that their being illiterate was also nothing less than a miracle; it was intended to show to the world that by following the teachings of the Holy Qur'an, these illiterate people became so learned that no learned people - who had lofty claims - could compare to them in the field of knowledge.

Allah the Almighty knows that in the latter days various new sciences would be introduced and that the followers of Islam would have very different views as compared with the views of their forefathers. That being the case, Allah the Almighty has already answered all the possible questions that would arise in this age in the pages of the Holy Qur'an. There is no new branch of any science or no degree of advancement that can overshadow the Holy Qur'an. The comprehensive teaching and guidance that the Holy Qur'an offers to the world cannot be met by either the Gospels or the Bible. So much so that these books have nothing more favourably in them compared with the Holy Qur'an. The Gospels present a weak human being as God and we can assess the power of this "God" through his confrontation with the Jews (who got hold of him and put him on the cross). *(Malfoozat vol. 10, pg. 400)*

Fountain-head of Bliss

You should remember that the Holy Qur'an is the fountain-head of all real bliss and the true means of salvation. Of course, those who do not follow the teachings of the Holy Qur'an are themselves to be blamed. One section of those who do not follow it constitute the people who do not have faith in this Book and do not believe that this is the Word of God. These people are indeed far drawn away from it.

But as for those who believe it to be the Word of God and the means of salvation, if they do not act upon it, it would be certainly a matter of great grief. There are many who have not read this Book at all. The people who fall in this category, and who are ignorant and negligent, are like the person who knows that at a certain fountain he would find pure sweet and cold water and that this water can cure many diseases. Though he is quite certain of the truth of this fact and he is at the same time thirsty and afflicted with various diseases, yet he does not approach that fountain; how unfortunate would such a person be and how ignorant as well. He should have put his lips to the fountain and drank his fill. But he stays away from it as if he does not know anything about it - and he remains away from it till death overtakes him. *(Malfoozat vol. 7, pg. 181)*

Instructions of Khalifatul Masih V

Salat An Excellent Weapon

"Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah is the greatest virtue. And Allah knows what you do." **(29:46)**

In his Friday Sermon of 5 February 2008, Huzoor said we are indeed most fortunate to have accepted and believed in the Promised Messiah (on whom be peace). However, this acceptance puts huge obligations on us to make endeavours to spiritually attain the station that was granted to the Companions of the Holy Prophet (peace and blessings of Allah be on him). If this is not our objective then we have not fully understood the purpose of the advent of the Promised Messiah.

Each member of the Community must realise that he will only be truly worthy of the Divine promises made to the Promised Messiah with regards to his community when he will try to purify himself. And Salat is the primary source of purifying the self, as the above verse signifies. The verse speaks of reciting the word of Allah, to spread it to others and to observe Salat, for Salat, when it is observed with its due requisites, is a source of purifying the self.

It is the responsibility of each Ahmadi to focus on observing Salat, and to observe each one at its prescribed time. The five daily prayers are the milestones from where the spiritual journey begins; it is the seed that has the potential of spiritual growth. If one is negligent with Salat, virtues are suppressed in the manner that weeds suppress the growth of a field. It is our task to make the roots of this worship so strong that it safeguards us from all evil.

Indeed it is for us to observe Salat and establish it first, it is as a consequence of observing it sincerely that Salat safeguards us in return. Each Ahmadi should carry out a self analysis to see if he is fulfilling his dues to be a true worshipper of Allah as well as conducting himself with high morals and courtesy with people. It is only then will he be among those who fulfil the purpose of the advent of the Promised Messiah.

The Promised Messiah said that Salat alone is the virtue that dispels satanic weaknesses and that Satan wishes man to stay away from Salat because he knows it is Salat that would purify man. Fasting comes once every year and Zakat is for the well-off to observe. Salat is for everyone and should be observed, seeking Allah s bounties, for the treasures of Allah are always brimful. All that is needed is the certainty that one is standing before an All-hearing, All-Seeing Being Who can provide in a spilt second if He so wishes. Just as a soldier would never surrender his best weapon in a battlefield, Salat is the most excellent weapon for a believer and a believer should safeguard it at all costs.

It is incumbent on each Ahmadi Muslim to honour the pledge they have taken when taking their bai at - to demonstrate perfect obedience and endeavour to tread the path which gives them strength to confront Satan, and which strengthens the core of one s belief. He will then experience acceptance of his prayers in the heavens.

Huzur said sometimes two Salats are combined; at times it is due to a valid reason but at other times people simply make it a norm. Huzur said Allah has fixed the time for each Salat as verse 79 of Surah Bani Israel states:

"Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the Qur an in Prayer at dawn. Verily, the recitation of the Qur an at dawn is specially acceptable to God.'(17:79)

Huzur prayed that may Allah enable all of us to observe this most significant commandment. We cannot be really useful in the mission of the Promised Messiah (on whom be peace) who had come to continue the task of the Holy Prophet (peace and blessings of Allah be on him) if we do not purify ourselves and we cannot purify ourselves unless we safeguard our Salat. Indeed the Promised Messiah (on whom be peace) called the 'spiritual pleasure experienced during Salat the earthly Paradise.

Responsibilities of an Ansar

Closing Address of Hadhrat Khalifatul Masih V

on the occasion of the
Annual Ijtema of Majlis Ansarullah UK
on 26 October 2008

Alhamdolillah, your Ansarullah Ijtema is coming to an end today. Sadr Sahib Ansarullah was quite concerned about attendance due to the cold weather in Islamabad, fearing many members may not be able to attend. However, by the Grace of Allah, the attendance this year is considerably better than last year. This year every function, whether organised by the Jama at or the auxiliary organisations, has been very special because of the Khilafat Jubilee celebrations. Every effort has been made to ensure its splendour and every one has the desire to participate in these functions as far as possible.

Last year I was unable to participate in your Ijtema for some reason. This year too, the dates of October 10 fixed earlier would not have allowed me to participate because of my commitment to visit France. Accordingly, I had sent my regrets to Sadr Sahib Ansarullah and advised him to go ahead with the Ijtema. However, the Majlis-e-Amla decided that the dates should be changed to enable me to participate. Though the weather now has become colder with the date change, I was provided with the opportunity to participate.

Anyway, the original dates for the Ijtema on 10 to 12 October had no problem for me as such apart from the commitment I had already made to visit France for the opening of their new Mosque. As everyone can appreciate, this was a great historic occasion as a result of which Ahmadiyyat was given very good media coverage in the Francophone countries and many other parts of the world. As such, the occasion had a special significance and it could not be missed.

If the wish of Majlis Ansarullah was that I participate so that their event would receive a greater prominence and their programmes are highlighted and shown on MTA, then it is totally meaningless.

However, if it was because we are Ansarullah and we do not wish to miss any opportunity to express our sincerity and loyalty [to the Khalifa of the time], then surely the changing of the dates and moving Ijtema to the present dates is commendable.

So hold fast to this fundamental principle that Ansarullah has to demonstrate loyalty, obedience and submission in a perfect manner.

I have thrown light on this subject earlier here in the U.K. and in Belgium as well.

Who are Ansarullah?

The Ansarullah to which history refers to were the disciples of Jesus Christ. When Jesus asked them who would be his helpers, the disciples answered that they would be the helpers. What is the meaning of a disciple? Were the disciples those who declared faith forthwith and that was all? If you were to ponder deeply over this, the disciples were those people from whom sacrifices were being demanded. In one aspect they are those people who pledged to impose faith upon themselves and who became helpers in spreading the faith.

It means those people who remained firm in setting righteous examples. It means those who pledged to become the most trustworthy companions. More so, they were loyal and honest to the extent that nothing came in between them and their loyalty to faith. On that count, they were capable of becoming the best consultants, counsellors and friends who truly justified the virtues of friendship. They were not like those who merely claimed to be friends and when time came, forsook their friends and disappeared. Friends should be such that their relationship overrides all other relationships.

The Promised Messiah (as) has also included in the initiation pledge (Ba'ait) the condition that the relationship of loyalty, obedience, faithfulness, submission and sincerity with him should supersede all other relationships. You have accepted that pledge and you repeat it in your Ansar pledge as

The Promised Messiah (as) has also included in the initiation pledge (Ba'ait) the condition that the relationship of loyalty, obedience, faithfulness, submission and sincerity with him should supercede all other relationships. ..... There is need for you to appraise whether you are really the disciples who fulfil this condition. If you are, then you deserve to be called Ansarullah. That is then the explanation and meaning of being disciples, and as a result of that, being Ansarullah.

well, though not quite in the same words, but the essence is the same - that we shall be prepared for every sacrifice for the sake of the honour of this relationship. There is need for you to appraise whether you are really the disciples who fulfil this condition. If you are, then you deserve to be called Ansarullah. That is then the explanation and meaning of being disciples, and as a result of that, being Ansarullah.

We have to be prepared for every sacrifice

If we have claimed to be Ansarullah, then we have to prove so by the performance of these tasks. We have to be prepared for every sacrifice. We have to destroy our ego. We have to change our thinking. We have to completely mould ourselves in accordance with the teachings that the Promised Messiah (as) has stipulated for us in this age. A verbal statement that we believe and we have become disciples and we are Ansarullah is not enough. Hadrat Isa (Jesus) (as) had these expectations of his disciples and they tried to fulfil them, although not satisfactorily. But the disciples of the Messiah of Muhammad (pboh) who raise slogans that they are the helpers of Allah have the duty that with total submission, perfect faith, enduring loyalty and absolute obedience, they will prove themselves to be such disciples who really and truly are Ansarullah.

The Ansar at the time of the Holy Prophet (pboh) offered many sacrifices. During the period before the Holy Prophet (pboh) migrated to Medina, their thinking was completely different. After the migration, the faith of the Ansar started progressing, and when the divine power of the Holy Prophet (pboh) came into action, the same people who were prepared to protect him on some conditions were ready to fight on his right, on his left, in front of him and behind him. They declared that the enemy would only reach him by trampling over their dead bodies.

Those were true Ansarullah. Not only did they declare their allegiance to the Holy Prophet (pboh) and became Muslims, and were ready to sacrifice their lives for the sake of the Holy Prophet (pboh), but they also developed in faith such that they were ready to fight for the Holy Prophet (pboh) and Islam, as well as being prepared to offer all sorts of sacrifices for those Companions who had migrated to Medina with the Holy Prophet (pboh). They were prepared to share their wealth, and that of their wives, with them. Whatever help could be provided to them rightfully, they were prepared to do so. They advanced in faith so much that a father was prepared to kill his son for the sake of Islam and his faith; and likewise, a son was prepared to kill his father. They declared without any hesitation or vacillation that once they have become Muslims and their faith has strengthened, they can never bear to tolerate for the sake of Islam anyone who is an enemy of Islam or an enemy of the Holy Prophet (pboh).

There is an incident in the history of Islam related to Abdullah Bin Ubi Ibn Salool which the Holy Qur'an has also mentioned. He had declared, God forbid, that the Holy Prophet (pboh) was the most disgraced man of the town, which had infuriated the Companions extremely. When his son heard about it, he immediately rushed to the Holy Prophet (pboh) and said that because his father had used harsh and humiliating language to insult him, the Holy Prophet (pboh) may decide to punish him and sentence him to death, which would be a fair decision; the son would have no objection to that. However, he added that if his father was put to death by someone else, then it may be that some time in future the thought that such and such person killed his father may result in him wanting to take revenge. (It was customary during that period for Arabs to be always prepared to take revenge for the honour of the family or clan). The son thus begged the Holy Prophet (pboh) that if the decision was to execute his father, then he should be allowed to carry this out himself.

The Holy Prophet (pboh) said that there would be no such thing. He had no intention of punishing him. However, when they were entering Medina, the son stopped his father and told him that he would not be allowed to enter Medina until he declared that he was the most disgraceful person of the town, and the Holy Prophet (pboh) was the most honourable person. He made him utter these words and then allowed him to enter, otherwise he had announced he would sever the neck of his father.

Such were the people who proved to be Ansar and justified being Ansar. That is the faith which is expected of us today, though not for severing the neck of others. With the advent of the Promised Messiah (as) it is forbidden to raise the sword in the name of the faith. The Promised Messiah (as) has mentioned the Hadith that warfare would be deferred in his age, but the 'Jihad for which he has called us is the 'Jihad of self. It is the Jihad of purifying ourselves, our spiritual condition, creating righteous changes in our selves. It is the 'Jihad of imposing the teachings of the Holy Qur'an upon us and our families. It is conveying the message of Allah to people through preaching. These are the tasks which have been entrusted to us in this age and Ansarullah should be at the forefront of those who strive, because they have proclaimed to be Ansarullah (the helpers of Allah).

Difference between a Khadim and an Ansar

So, the wisdom in giving you the name Ansarullah is that after the age of forty years, you should not think that you have grown old and your responsibilities are over. The responsibilities have actually increased. Previously you were a *khadim* (a servant). A servant is given an order which has to be carried out exactly. He will go wherever he is sent and do whatever he is asked. But Ansar have stepped up to the next stage. You are called Ansarullah so that in every respect you take the initiative to move forward and become the helpers of faith. That is what you are expected to be.

You have to be always prepared for the propagation of the faith of Allah the Exalted. The preaching programmes of Ansarullah should be the most effective. So pay special attention towards this. Then, as Ansarullah, you should excel in cooperation and mutual relationships. The righteous changes that you create in yourselves should enable you to present to the world the original and beautiful picture of Islam. When this condition will prevail only then you will be truly Ansarullah and only then will you be true believers.

By setting such standards you have to try and get Khuddamul Ahmadiyya and Atfal to follow in your footsteps. They are your children. You have to set those examples for Lajna as well. The Promised Messiah (as) stated clearly that a wife is the best confidante of her husband. Accordingly, present the best examples before her so that she can learn from you. When she is trained, your children will also benefit. We would thus be training a nation who would raise the standard of Islam all over the world. This is a task that requires perseverance and progression and the highest responsibility for its accomplishment is upon Ansarullah. So, always be mindful that these are the responsibilities with which you have been entrusted and you have to fulfil them; only then can you claim to be a true believer.

Allah the Exalted says that a believer never turns away from a promise. If he turns away from it then the claim to be Ansarullah or a believer is absurd. Regarding those people who turn away their faces, Allah the Exalted says in the Holy Qur'an that they "*... serve Allah, standing, as it were, on the verge*' (22:12).

That is, they are those who worship Allah the Exalted only superficially; they say they are worshippers and that they are helpers, but in fact they are none of these. They have something else in their hearts. Their faith is not perfect. So it is a condition of great fear.

As we get older, our age is not increasing; it is actually decreasing. The end is drawing closer for which we should prepare ourselves. We need to perfect our faith. We need to fulfil our pledge so that we can become heirs of the approval and pleasure of Allah the Exalted. When a believer confronts trials, he does not turn away his face from faith. Allah the Exalted says that believers are those who at the time of trials demonstrate perfect obedience and submission. It is not that when goodness reaches them they become happy and proclaim their faith enthusiastically. So, in order to set this world and the hereafter right, to justify being Ansarullah, it is necessary that we continue to appraise ourselves, continue to appreciate our condition, assess the state of our children in our houses and pay attention to

You have to be always prepared for the propagation of the faith of Allah the Exalted. The preaching programmes of Ansarullah should be the most effective. So pay special attention towards this. Then, as Ansarullah, you should excel in cooperation and mutual relationships. The righteous changes that you create in yourselves should enable you to present to the world the original and beautiful picture of Islam. When this condition will prevail only then you will be truly Ansarullah and only then will you be true believers.

our wives and children. To be engrossed in making money and be immersed in the affairs of the world have little value. It is thus a great responsibility that has been entrusted upon you and Ansarullah in this age, and you have promised to fulfil this responsibility.

At the age of 40 years, a person enters Ansarullah, which is further divided into two age groups. In advanced age, the nature of a person tends to become soft, and because of that softness, he becomes feeble minded and in that situation, the children sometimes become a trial. Allah the Exalted has said that in that age your children should not become a trial.

Some people spend all their attention towards making money. The best age for earning is the age of Ansarullah due to their experience. During the age sector of Khuddamul Ahmadiyya the earning capacity is less and increases with age, reaching its peak from around 40-65 years. That is when a person attains the senior most position in his career and his income also reaches new heights. In relation to both career and life, the Ansarullah sector of age is such that in whichever direction it progresses, it increases experience and the income also increases and gradually the nature of a person becomes weak. The thought of the future care of one s children comes to mind and the attention towards earning more intensifies.

Some people never forget their obligations to Allah; that is why Allah the Exalted has said that your children and your wealth should not become a trial for you. In old age, a person accumulates wealth for his children. He shows weakness for the sake of fulfilling his children s wishes. His demand increases gradually as he gains in expertise and experiences.

Then, if he is not endowed with true faith, he becomes a man of the world and is inclined towards earning more money, working for a better income or some other similar things done in different ways. Allah the Exalted has advised that you should secure yourselves against the trials of children and wealth: *"Your possessions and your children are but a trial'* (8:29). Ansarullah therefore need to pay attention to this as well.

Sometimes certain situations arise in which the Administration of the Jama at have to take some action for the sake of children s well-being. Some people turn this into an issue of ego and accuse the Jama at of wrongdoing. They succumb to the wishes of their children and in that respect a thorough analysis of such behaviour needs to be carried out.

They are not doing any good for the betterment of their children by spoiling them, especially living in these countries in the present times. They are actually leading their children towards destruction and for such people, Allah says that they neither belong to the faith nor to the world. Such people are a heavy responsibility for the Ansarullah. There is need to pay attention to them.

Obligations towards daily worship

Ansarullah must also fulfil their obligations towards worship. This is of vital importance because it is for this purpose that man has been created. How can those negligent of worship be called Ansarullah? The objectives of becoming disciples which I mentioned earlier are essential for becoming Ansarullah. Can such people who fall short of those objectives deserve to be called disciples? Do they deserve to be called true and strong believers? Such people cannot be called disciples, nor can they be called Ansarullah.

What should be the quality of the worship of an Ansar? The Promised Messiah (as) says:

"Worship really is that a person should get rid of all types of hardness and crookedness and clean

the surface of his heart as a farmer clears his land. Arabs say that just as by grinding antimony you reduce it to such fine powder that it can be put in the eyes, similarly, when the heart is completely cleared of pebbles, stones and there is no unevenness and is so clean and pure as if it is nothing but spirit, that is then worship. Accordingly, if a mirror is thoroughly cleaned and set right, the face can be seen in it; And if the land is prepared in a similar way, it produces different kinds of fruit. Thus, as man has been created for worship, if he cleans his heart leaving no crookedness or unevenness in it of any kind, no pebbles or stones, then God will be seen in it.'

"I repeat again that the trees of the love of Allah the Exalted will grow and be nourished in such a heart and they will bear such sweet and agreeable fruits which will be everlasting as mentioned in the Holy Qur'an, 'Its fruit is everlasting (13:36)'. (Malfoozat Volume 1, Urdu Edition, page 347)

These are the expectations of the Promised Messiah (as) from us all. He said that just as antimony is grounded into a fine powder for applying in the eyes (these days it is not used much, but is still used in some countries), and is used to beautify the eyes or to cure diseases of the eyes, in the same way, regular worshippers who raise their standard of worship so high, their worship becomes their beauty, and their vision and perception become forever the source of their guidance towards a better understanding and comprehension of Allah the Exalted.

Such worship will enable them to carry out the duties that have the approval of Allah the Exalted. Their worship should be such that it is purely to seek the approval of Allah. That is the standard of worship which the Promised Messiah (as) desires.

Giving the example of a mirror, the Promised Messiah (as) says that if it is properly set and cleaned, your face can be seen in it. Similarly, our worship should be such that we can see God in them. Our worship should not be merely ostentatious. Our coming to the mosque or to the Ijtema should be for seeking the pleasure of Allah the Exalted, not for exhibition. And when we attain such standards, then we would be creating the means of our life in heaven. We would be creating the sources for the everlasting lives of our wives and children and protecting our future generations. Those are the standards we have to achieved.

Allah's Victory is assured

The Promised Messiah (as) has said that the garden which is well prepared produces various kinds of fruits. These admonitions will bear fruit, and bear such fruit which will create righteous changes in ourselves and create standards which will enable us to convey the message of Allah and His Messenger (pboh) in our environment, pulling towards us pure and pious souls. We would also be providing our children with fruit by carrying out their Tarbiyyat. We would be gaining fruit through our preaching. We would be the ones to bring the world under the protection of Allah the Exalted. These are the things which become the cause of the pleasure of Allah the Exalted.

Thus we have to try to cultivate such gardens which bear everlasting fruits which always remain blossoming and always bear fruit and never decay. We have to make these efforts. When we shall plant in our hearts the trees of hard work, sincerity, loyalty and worship, they will make us truly Ansarullah.

These are the qualities which we need to inculcate in ourselves as Ansarullah, although, Allah the Exalted has already stated regarding the communities of prophets that they will be victorious, as the Holy Qur'an says: *"Allah has decreed: Most surely, I will prevail, I and My Messengers'* (58:22).

That is, it is decreed that Allah and His Messengers will be victorious come what may, and no power in the world can block their victory. Allah the Exalted has announced on one hand that He shall be victorious, while on the other has raised the question: *Who are those Ansarullah who are to help with My work?*

Can Allah the Exalted not become victorious without the help of people? Does He need any help to achieve victory?

Allah the Exalted will of course be victorious. That is for sure. Today, the Ahmadiyya Jama'at is spreading throughout the world not because of any human effort. Allah the Exalted Himself through His angels is turning the pious souls in this direction. There are many from amongst our ancestors who without any argument, with little knowledge, just through the special blessings of Allah the Exalted

It is for our benefit and betterment that Allah is availing us this opportunity to purify ourselves. He is making us share the rewards. Allah the Exalted says that a lot of people do not understand this reality but I tell you that it is for your benefit that you demonstrate by your example the good deeds to which you are invited and you have vowed to carry out. Stick to your vows with your hearts and carry them out because they are for your benefit. If you really knew its worth then not even a grain of thought would come to your mind or you would ever consider to give preference to the world over faith.

inclined towards Ahmadiyyat. Some became Ahmadis through dreams. Therefore, victory is assured, God willing, but if we will partake in it, we will also be sharing in the reward, which is there in return for carrying out this task.

For greatness Allah the Exalted does not need our worship, nor does He need our efforts to convey His message, nor does He need our help. Allah the Exalted says in the Holy Qur'an: *"And Allah has full power over His decree'* (12:22). That is, Allah has the power over His decisions. When Allah the Exalted made the decision that His Messenger will be victorious, then there is no need of the help of the Ansarullah. Allah has the power over His decisions and He can fulfil them.

It is for our benefit and betterment that Allah is availing us this opportunity to purify ourselves. He is making us share the rewards. Allah the Exalted says that a lot of people do not understand this reality but I tell you that it is for your benefit that you demonstrate by your example the good deeds to which you are invited and you have vowed to carry out. Stick to your vows with your hearts and carry them out because they are for your benefit. If you really knew its worth then not even a grain of thought would come to your mind or you would ever consider to give preference to the world over faith.

In fact, faith will have to always remain your preference. Those are the thoughts that we have to inculcate in ourselves. The One Who is the Master of the earth and heaven, Who has created the earth and heaven, Who never gets tired nor falls asleep, and is never exhausted, would He get tired of helping His Messenger?

Such a thought is absurd! So we need to reassess ourselves continuously. We need to pay attention to our worship. We need to make righteous changes in ourselves. We need to be perfect in our obedience. We need to attain high standards of morals.

Necessity for Tabligh

We need to pay attention towards preaching more than ever before. The wind that Allah the Exalted has caused to blow in this age is such that Allah Himself is turning the hearts of people. If someone s heart turns towards Ahmadiyyat because of our effort, we shall be rewarded because inviting people to Allah is a daunting task for which victory will come forth. Allah the Exalted of course is turning the hearts of people, the hearts of those whom He wishes to turn and bless with His guidance, and who are searching for the message. If that message reaches them through you, there is a reward for you.

When Allah the Exalted asked for Ansarullah, one of the objectives was to become responsible for inviting people towards Allah. Turning the hearts of people is in the hands of Allah. And He has affirmed this, that when the wind of turning the hearts of people is blowing and you come out to be a helper, then you become the recipient of Allah s pleasure. So, there is a special need to pay attention towards this task.

Age is not a barrier for doing good works

What does Allah say about the pious people who are helpers of Allah the Exalted and who give preference to faith over the world? *"And let there always be among you a body of men who should invite to goodness and enjoin virtue and forbid evil. And it is they who shall prosper'* (3:105).

That is, there should be a Jama at (community) amongst you who should invite towards goodness, teach good things, forbid evil and they will be the ones who will prosper. This includes people of different categories of Ansarullah. Every category should assess itself. Those who think that they are 65 years old, have retired and cannot do anything, should not exclude themselves from participating in

doing good deeds. They should involve themselves in the services of the Jama at, and teach others to do good. They should first start with their own families, their own environment, their relations. They should talk to them about various aspects of reformation and purity. Admonish them to carry out good deeds, cooperate with the Jama at and associate with everyone with sincerity.

Some unnecessarily hold resentment and grudge against the Administration of the Jama at or the Office Bearers, Try to get rid of such feelings so that all, young and old, can take part in the Jama at activities. Some give the excuse that they cannot take part in preaching because they do not know the language. They should know that we have prepared cassettes, DVDs and MTA provides contact access to all.

Ansars should visit Old People s homes and sit with them. There are many who do not know the language but the old are fond of talking, and sitting with them will improve their competence in speaking, and in the process a little of the message will be conveyed to them as well. The Holy Prophet (pboh) used to convey the message even to the one who was on the death bed with a longing that he accepts Islam before his last breath, that he proclaims the Unity of Allah the Exalted and announces that the Holy Prophet (pboh) is the Messenger of Allah, to ensure the good in the life to come. So, there is the need to create such opportunities, the example of which was set before us by the Holy Prophet (pboh).

As we get older and our life span diminishes, we need to pay more attention Tabligh and Tarbiyyat. We should try to save the world by accelerating our efforts in these fields. As Allah the Exalted says: *"And it is they who will prosper'* (2:6).

If you will carry out these tasks, you will be rewarded and you will prosper; you will accomplish the purpose of your life. Those who attain the purpose of life, they gain Allah's pleasure, provided that the purpose of their life is the one that has been enjoined by Allah. The purpose of our creation is to worship Allah and the elevation of His name, the service of His creation and conveying His message.

Therefore, when Allah asks: *"Who are My helpers?'* and you reply: *"We are the helpers of Allah, the Exalted'*, Allah will assure you of prosperity. So every one of us should pledge that we shall continue to look for this path to prosperity and tread on those paths. Allah the Exalted told those disciples that *"I shall make you prosperous.'* And Allah further assures them: *"Allah bears thou witness that we are obedient'* (3:53).

Today, each one of us should announce that all that we have heard we accept with complete submission and with absolute obedience. We proclaim to be the Ansar of Allah the Exalted. Show to the world the examples of obedience, sincerity, and being ever prepared for every sacrifice for the sake of Khilafat.

Set splendid examples in preaching, and establish more impressive examples of tarbiyyat in your homes than ever before. Be those who pay more attention to prayers and worship than before. You will be the recipients of Allah s pleasure if you make these central to your lives and by following Allah's commands. You will then witness Allah s succour. By proclaiming to be Ansarullah, you will not only be helping, you will also gain Allah's support and guidance; successes will follow you.

Those who proclaimed to be Ansarullah in earlier times did not limit their words and efforts to the pronouncement of being Ansarullah, and that ended the matter. It was, in fact, a scene of Allah s succour because where Allah made this declaration, He also said, *"Then We aided those who believed against their enemy and they became predominant'* (61:15).

The Promised Messiah (as) received this revelation several times. There is absolutely no doubt at all that one day Ahmadiyyat will be victorious over the entire world. If we remain sincere in our belief, watchful over our condition, then each one of us in the Jama at will witness the scenes of Allah s succour.

May Allah enable us that we truly become those who are watchful of their deeds, who fulfil their pledges, who transform themselves and who see the spectacle of victory and success and who can prove to be genuinely and truly Ansarullah. When Allah willing, we achieve this, we shall witness the wonderful spectacle of Allah's pleasure.

May Allah enable us to witness that soon. Ameen.

The Divine Attribute of Ashaafi "The Healer

Summary of Friday Sermon
Delivered by Hadhrat Mirza Masroor Ahmad
Khalifatul Masih V, in Baitul Futuh, December 19, 2008

We take full responsibility for any errors or miscommunication in this summary of the Friday Sermon (Ed)

After the recitation of Surah Al Fatihah, Huzoor opened the Sermon by describing the health conditions of people around the world who are afflicted with illnesses and the quality of healthcare they receive, depending on whether they live in developed countries or third world countries.

Huzoor said that in certain conditions, people afflicted with certain illnesses seek adequate medical care at advanced facilities, yet they may or may not recover.

Similarly, in under-developed countries, it has been observed that many who are afflicted with illnesses do not have the facilities or the resources to seek medical help, yet they recover as though miraculously through the power of prayers of their elders and loved ones.

God Alone is the Healer

This proves that it is indeed God, The Healer, Who has power to grant health and healing, and a believer has firm faith in this attribute of Allah. Indeed, recovery to complete health of a person afflicted with an illness is a faith-inspiring event for a believer.

Allah provides healing not only to human beings, but to His entire creation, including animals as well as plants. Huzoor said that in this manner, God provides not only physical but spiritual healing as well, and to that end, He sends Messengers and Prophets and Saintly people to guide mankind; however, in this sermon, Huzoor says he would focus on the physical healing of mankind.

In modern day, man has made great progress in the field of medicine and medical technology, but it is due to the intelligence that God has bestowed upon man as a favour to him that he is able to make such advancement.

A true believer always turns only to Allah for healing. The Holy Prophet (pboh) said to a physician:

"You are only a soother to your patient. His Physician is He Who has created him i.e Allah.'

The Promised Messiah s life also sheds light on this topic where we find that he did not like to get treatment from a physician who had no belief in the existence of God and who believed that the power of healing laid in his own hands; such a physician ascribes divinity to himself.

Huzoor reminded us that advancement in medical technology and surgery has afforded man a longer life-span and improved his quality of life, but this should not develop the thought that man has acquired divine attributes and can provide healing by himself. One must remember that this progress is also due to God Himself Who has enabled man to acquire the knowledge to develop these technologies.

Huzoor drew the attention of Ahmadi doctors and physicians around the world to remember this principle first and foremost, that God alone is The Healer and along with treatment, they should pray for their patients in order to secure God s pleasure.

This firm faith in God exhibited by Ahmadi doctors will give them better ability to cure, and their faith in God will increase, which in turn will cause them to increase in spirituality.

On the other hand, people afflicted with illnesses should also not think that visiting a certain doctor or a certain hospital is what will result in their cure, but it is only God s Grace and

Mercy that will provide them with relief to complete health.

Huzoor said that the letters he receives from around the world requesting for prayers for their loved ones undergoing medical problems is a testimony to the fact that Ahmadis have firm faith in the healing power of prayers and rely solely on God for complete healing.

Those who believe that cure comes from certain doctors are treading the boundaries of concealed shirk.

Huzoor narrated an incident from the life of Dr. Mir Mohammad Ismail Sahib, whose nephew died at his hands, causing his sister-in-law to realize that true healing comes only from God, and the doctor only plays the role of a medium of providing treatment, which can only be beneficial if God so wills, and that is the reason why prayers are required at every step of the way.

Medicinal properties of the honey bee

God has provided a cure for every illness, and many herbs and insects contain such cures (e.g. snake s venom). One such example is that of the honeybee. The Holy Quran has used the term "*shafa-un lin-naase*' i.e. "Therein is cure for men' (16:70) to describe the medicinal properties of honey.

Research on honey has provided many benefits to the world. These days, however, the honeybee is being afflicted by a certain disease-causing germ which is causing their wide-spread death and researchers are concerned that if they cannot find a cure soon, honeybees may become extinct worldwide or in certain parts of the world in a matter of few years.

Huzoor however provided his insight into this matter saying that since honey has been mentioned in the Holy Quran, which is a book for all times, it will never perish; however it may disappear from certain areas as a form of punishment. Since the system of revelation is also linked to the honeybee, God will certainly make it a sign for those who believe in His Unity.

Huzoor urged Ahmadis to go into research in this field and other areas, as this will give them the opportunity to firmly ground themselves in the developed countries. If there are Ahmadis already working in this area (research of honeybee), they should contact Huzoor immediately.

Huzoor then mentioned some incidents from the life of the Holy Prophet (pboh) who has revealed some food items to contain healing powers. Some of these are dates, honey, kalonji (black onion seed), certain types of edible mushroom (used for eye treatment), water (cure for fever), etc.

The Holy Prophet (pboh) is also reported to have said that one should dip the entire fly into the liquid if it happens to fall into it, because one wing has healing powers whereas the other has infectious powers. This information foretold to the Holy Prophet (pboh) 1400 years ago by Allah has recently been discovered by researchers who found antibacterial and antibiotic properties in flies. A researcher in Tokyo even claims that flies can enhance the immune system and contain enzymes that kill certain bacteria.

Returning to the main point, Huzoor emphasized that the Holy Prophet (pboh) always insisted on prayer and sadqa (giving of charity) that assist in the healing of disease as well and that one should solely depend on God for recovery from any type of illness.

Huzoor narrated certain other incidents from the life of the Holy Prophet (pboh) where he cured his Companions by praying to Allah for His Beneficence. Huzoor elucidated the point further by describing several incidents from the life of the Promised Messiah (as), who also provided cure for people by merely praying for their recovery, having firm faith in God s healing powers.

The most important thing to remember is that illness and disease come from God, and so also do health and healing; one should therefore prostrate before Him and beg for His Mercy and implore His divine Help and believe firmly in His attribute of *Ashaafi* and then remain pleased with His Will.

May Allah accept our prayers in favour of our loved ones and grant health to all. Ameen.

The Holy Qur'an and the Bible

Khalid Saifullah Khan

A Christian evangelist has claimed that the Torah and the Gospels which were available in Mecca during the life time of the Holy Prophet (pboh) were identical to the Torah and the Gospels that the Christians read today. As the Holy Qur'an attests to the truth of these Books, the argument continues, Muslims should therefore believe them in the same way as Jews and Christians do. And that further, refering to those verses of the Holy Qur'an which speak of *Tahreef* (alterations) having been done by the "People of the Book', these alterations could only have been in the meaning and interpretation of their Books and not in the texts thereof.

These arguments have arisen because of the lack of knowledge of what Muslims believe about the previous Scriptures, Prophets of Allah and other holy personages, some of which will be dealt with in this article.

Allah sent His Messengers to all the nations of the world:

Allah created mankind and took it upon Himself to guide them, as He says in Holy Qur'an:

"Surely, it is for Us to provide guidance.' (92:13)

Guidance and Law were given to every nation of the world through His Messengers:

"And for every people there was a Messenger...' (10:48)

"And there is a Guide for every people.' (13:8)

"And We did raise among every people a Messenger...' (16:37)

Thus Holy Qur'an affirms the truth of all the previous Revelations, which include those given to Moses and Jesus.

The Scriptures revealed before the Holy Qur'an were not granted protection against interpolations.

However, The Holy Qur'an also points out that all the previous Books were sent for specific nations and times. As those Books were not final and universal, they were not provided the special protection against interpolations, as was granted to the Holy Qur'an, which was revealed as the final Guidance for all peoples and times. The Holy Qur'an points out that the previous Scriptures have suffered interpolations and perversions at the hands of their scribes.

"Woe, therefore, to those who write the Book with their own hands and then say, 'This is from Allah ..'(2:80)
"There are some among the Jews who pervert words from their proper places..' (4:47)

The Holy Qur'an contains the excellences and commandments of lasting nature of all the previous Scriptures:

The Holy Qur'an claims to be the culmination of all the previous Revelations, and contains the fundamental teachings of all the previous Prophets and Scriptures. Referring to earlier Prophets and their Books, Allah says to the Muslims:

"These are they whom Allah guided, so follow their guidance.' (6:91)
"A Messenger from Allah, who recites unto them the pure Scriptures, wherein are the lasting commandments.' (98:3-4)

Thus the Holy Qur'an is a compendium of all that is good, lasting and enduring in the teaching of all the previous Scriptures, plus more besides, which was needed for perfection of the guidance. Thus the Holy Qur'an stands as a Guardian over all the previous Books, affirming the truth contained in them and correcting the errors caused by interpolations. As guidance was provided by Allah

to every people, Islam does not claim monopoly of Truth.

The *Tauraat* and *Injeel* mentioned in the Holy Qur'an do not refer to the current Old and New Testaments, but to the original Revelations sent to Moses and Jesus

It should also be noted that when Holy Qur'an refers to *Tauraat* (Torah) or *Injeel* (Gospel), it does not mean the present Old Testament and the New Testament. According to the Holy Qur'an, *Tauraat* is the name given to the Revelations sent to Moses and *Injeel* the Revelations sent to Jesus. What the Holy Qur'an says is that the Torah and the Gospel in their original form were revealed by Allah to Moses and Jesus respectively (3:4). It may be noted that the current Old Testament is a collection of books of various Israeli Prophets, including the Pentateuch of Moses (i.e. the Revelation originally contained in the Pentateuch (the five Books of Moses i.e. Genesis, Exodus, Leviticus, Numbers and Deuteronomy).

Similarly, when the Holy Qur'an mentions the *Injeel*, it refers only to the Revelation or the Book that was originally granted to Jesus. The New Testament, on the other hand, comprises four parts:

- Four GOSPELS written by Matthew, Mark, Luke and John, between 60 and 95 AD.
- ACTS, which is history of the Church, written by Luke in 65 AD.
- EPISTLES, which comprise letters, which were mostly written by Paul; and
- REVELATION which was written by John in 95 AD.

As there was no Prophet of Allah between Jesus and Muhammad (peace be upon them), the Holy Qur'an does not recognise the Acts, the Epistles and the Book of Revelation as part of Injeel.

According to the Holy Qur'an, interpolations were made in the *Tauraat* (i.e the five Books of Moses) and the *Injeel* (the four Gospels) (2:76; 2:80). However, these Books still contained some fragments of the original Revelations and teachings, which were affirmed by the Holy Qur'an, and referred to them as *Hudan wa Noor* (guidance and light) (5:45, 47).

The word *Kitaab* (Book) signifies the teachings Revealed to Prophets and not necessarily a new *Shariah* (Law)

In verses 84 to 88 of Chapter 6, the Holy Qur'an mentions many Prophets, their fathers, their children and their brethren and says about them:

"It is these to whom We gave the Book and dominion and Prophethood.' (6:90)

The Prophets mentioned are Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zachariah, John, Jesus, Elias, Ishmael, Elisha, Jonah and Lot. Obviously, all of them were not given a new *Shariah* (Law), but each of them is mentioned here as being given the Book. When a Prophet of Allah is mentioned as having been given a Book, it would signify the Revelations granted to him, which contain the sure news of the future and the unseen, as mentioned in the following verse:

"He is the Knower of the unseen; and He reveals not His secrets to anyone, except to a Messenger of His whom He chooses. And then He causes an escort of (guarding angels) to go before him and behind him, so that He may know that (His Messengers) have delivered the Messages of their Lord...' (72: 27-29)

Prophet Yahya (John the Baptist) did not bring any *Shariah*, but the Holy Qur'an says about him that a Book was given to him:

"Allah said, 'O Yahya, hold fast the Book.' (19:13).

Abraham and Moses were both given the Books, though Abraham did not bring any Law:

"This, indeed, is in the former Scriptures (or Books) the Scriptures of Abraham and Moses.' (87:19,20)

About Jesus Allah says:

"And He will teach him the Book and the Wisdom and the Torah and the Gospel.' (3:49)

The word *Kitaab* used here cannot be the Gospel as it is separately mentioned. It means that Jesus was given the deep insight, understanding and knowledge of the Book (Torah). It may also mean

that Jesus inherited the Book or *Shariah* that was given to Moses. His own Revelations which fulfilled or affirmed the teachings of the Torah, as stated in (3:51), may also be called the *Kitaab* that was given to Jesus.

Significance of *Tasdeeq* (attestation or verification) of *Taurah* or *Injeel* by the Holy Qur'an:

The attestation of revealed Scriptures by the Holy Qur'an could be in the following three ways:

1. Verification of all the contents of the Books in the present form. It was not done, otherwise the Holy Qur'an would have not strongly condemned the fundamental dogmas of Christianity such as Jesus being taken as son of God.
2. Verification of certain parts of the Books and
3. Verification of the truth of the original revelations and of the Prophets to whom they were vouchsafed. The Holy Qur'an verified only certain parts of the *Taurah* and *Injeel*, and attested them being the Books of Divine origin. (Tafseer-e-Kabir Vol I, P 385)

Moreover the verification, referred to in (2:42), is the fulfilment of the promise contained in Deuteronomy 18:15-18:

"*...I will raise them up a prophet from among their brethren, like unto thee, and will put My words into his mouth; and he shall speak unto them all that I shall command him.*'

This prophecy was fulfilled in the person of Holy Prophet Muhammad (pboh), who was from the Ismaelites, the brethren of Israelites.

According to the Holy Qur'an, the Holy Prophet (pboh) was the like of the Prophet sent to Pharaoh, i.e. Moses (73:16). No other Israeli Prophet not even Jesus said that he came in fulfilment of this prophecy.

Interpolations and doubts in the Old and New Testaments are admitted by Jews and Christian scholars:

The Rev. Dummelow writes in his Bible Commentary:

"*On close examination, however, it must be admitted that Pentateuch reveals many features inconsistent with the traditional view that in its present form it is the work of Moses. For instance, it may be safely granted that Moses did not write the account of his own death in Deut.:34....Other passages which can with difficulty be ascribed to him are: Exodus 6:26,27; 11:3; 16:35, 36; Lev. 18:24-28; Numbers 12:3; Deut. 2:12.*' (Bible Commentary by Rev. Dummellow, p xxiv)

Allah did speak to the Prophets of Old Testament, but the external and internal evidence no longer support the view that the record of the Old Testament as we possess it today constitutes the word of Allah as was first revealed.

Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II, writes:

"*From the history of Israel we learn that in the time of Nebuchadnezzar the books of Israel were burnt and destroyed. They were re-written by the Prophet Ezra, and of Ezra we read in the Jewish literature:*

"*It was forgotten but Ezra restored it.*' (Jewish Encyclopedia Vol 5, p 322)

And again:

"*Ezra re-established the text of the Pentateuch, introducing therein the Assyrian or square characters.*' (Jew. Enc. Vol 5, p 322)

"*He showed his doubts concerning the correctness of some words of the text by placing points over them. Should Elijah, said he, approve the text, the points will be disregarded; should he disapprove, the doubtful words will be removed from the text.*' (Jew. Enc. Vol 5, p 322)

There are numerous contradictions in the Old Testament, it contains savage and irrational teachings and Prophets are defamed by it, which cannot be attributed to Allah, and so must have been incorporated by the writers. For more details, see '*Introduction to the Study of Holy Qur'an* by Hadhrat Mirza Bashir-ud-din Mahmud Ahmad.

Interpolations in the New Testament:

The New Testament has also suffered interpolations and changes in form as well as matter. The following points deserve to be reflected upon:

The books other than the four Gospels of New Testament were mostly written by Paul who was neither a disciple of Jesus, nor had ever met him physically. Even the *Injeel* (the four Gospels) were written neither by Jesus himself, nor by any of his principal disciples. The Gospels were written many decades after the event of the Crucifixion and so were not authorised or approved by Jesus. The writers of the Gospels are obscure persons and their narrations pertained to only about three years of Jesus life. Some Gospels written by Baranabas, Thomas and Hermas, who were disciples of Jesus, have been discovered. They contradict some of the basic teachings of the current Gospels.

No original manuscript of the current New Testament exists and hence its absolute authenticity cannot be established. Jesus spoke Aramaic, but no Gospel is available in this language. What we possess today are only the translations of the translations; and the translations cannot be believed as word of Allah. Christian scholars themselves regard the Gospels as accounts of the life of Jesus narrated by others and not the words of Allah.

The Pocket Bible Handbook, while introducing the Gospels writes:

"The first section of the New Testament, called the Gospels, consists of four accounts of the life of Jesus. (The word 'gospel means "good news') The first three gospels have been given the title "Synoptic' because they look at Jesus life from a similar point of view.' (Pocket Bible Handbook, Meridian Publications, p103)

Contradictions in New Testament:

There are many contradictions in New Testament, which are not possible in the words of Allah. A few examples are stated below:

1. **How is man justified, by works or faith?** James 2:14 & 2:26 says, *"By works man is justified and not by faith alone.'* But according to Galatians, *"A man is not justified by the works of law, but by faith of Jesus Christ.'* (Galatians 2:16)

2. **Can the Law of Old Testament be changed or not?** Luke says the Law cannot change, but the Hebrew says that since now the priesthood has been changed, the change in Mosaic Law has also become necessary.

"And it is easier for heaven and earth to pass, than one tittle of law to change (Luke 16:17) *"For the priesthood being changed, there is made of necessity a change also of law.'* (Hebrew 7:12)

3. **Should the law be followed in order to enter the kingdom of heaven or the law is a curse?** Matthew says the Law must be followed, but Galatian says the Law is curse. *"Whosoever, therefore, shall break one of the least commandments and shall teach men so, he shall be called the least in the kingdom of heaven.'* (Matthew 5:17-19). *"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.'* (Galatians 3:13)

4. **There is contradiction in father s name of Joseph** (husband of Mary, the mother of Jesus). Matthew (1:16) states his name as Jacob and Luke (3:23) as Heli.

5. Matthew (1:16) states that Jesus was 40th descendant of Abraham, but Luke (3:23-31) says that he was the 55th descendant.

6. Matthew (1:7-16) states that that Joseph was the 26th descendant of David, but Luke (3:23-31) says that he was the 41st descendant of David.

As Allah is free from such weaknesses, the above quotations cannot be attributed to Him. These are human errors which were introduced in the Books by their writers. Obviously the Holy Qur'an cannot attest to such contradictory statements.

The Healing Properties of Honey

Dr. Latif A. Qureshi, Fellow of the Royal College of Physicians of Edinburgh, UK

Introduction

The Holy Qur an, the sacred scripture of the Muslim believers, has mentioned that honey has healing properties for mankind (Sura Al-Nahl, 16:70). This information was given to the world more than fourteen centuries ago and was believed and practiced ever since that time. However, we have now entered a new era in which people no longer believe anything unless it is accompanied by irrefutable evidence the era of evidence based medicine.

So how does this claim of the Holy Qur an about honey stand up in the modern world?

This is a vital question and its answer can not only be a source of great service to mankind, but also a powerful argument of the truth of the Holy Qur an and its Source.

How can scientists and physicians who treat the ailing humanity go about finding out the truth? I have tried to analyse this very complicated issue and suggested a path for research in this field.

Honey What do we know already and where do the growing points lie?

- We know that honey is a nutritious and delicious food that is collected by the honey bees from the nectars of flowers. It is stored in their hives as food for their own consumption, but is also consumed by human beings and many other animals. As honey is such a delicious and nutritious item the bees that collect and manufacture it have developed intricate defence system for its protection. So we need to scientifically look at the honey bees and study their different varieties and their behaviours in procuring honey.

- We know that the bees collect from the nectars of flowers. Hence we need to study the flowers. When do they bloom in different areas and in different seasons? What varieties of bees do they attract? What is the composition of their nectar? What changes are brought about in its composition to form the honey?

- We know that many plants have medicinal properties. The poppy plant is a good example. We know that opium is extracted from its fruit that has powerful pharmacological effects and has served human race for thousands of years as a very valuable medicine. An important research would be to find out if honey collected from the nectar of these poppy flowers is of any medicinal value. Moreover we need to find out the varieties of the honey bees that collect from these flowers and if one produced by the big honey bee is any different from that collected by another smaller variety of honey bee. Similar studies can be carried out on other medicinal plants of which there are many hundreds of varieties that have well documented pharmacological effects.

- We know the composition of honey and some of its medicinal effects. We need to find out if all varieties of honey collected in different parts of the world have similar composition. How would we go about testing the beneficial or harmful effects of honey on the human body?

The Honey Bee

The honey bee belongs to Genus Apis of the animal kingdom and currently there are seven recognised species. These bees live in colonies that contain one queen bee, a fertile female, a few thousand drone bees or fertile males and a variable number of sterile female worker bees. The queen lays down eggs singly in the cells of the honeycomb. The eggs hatch to form larvae. The larvae are fed on royal jelly, honey and pollens and

undergo several moultings to form the honey bees. Royal jelly is produced from special glands by the bees. Honey is formed from nectar of the flowers that is modified by the bees and then stored in the hives. Pollens are the source of protein that is collected from the flowers. Worker bees of a certain age secrete beeswax from glands on their abdomen and this is the building material of the beehives.

Breeding Honey Bees

Beekeeping is a big business in Europe and the USA. Special movable frame hives are used to breed honey bees. There are many varieties of hives available with their own advantages and disadvantages. These have been used to produce honey with minimal damage to the bee colony and the developing larvae. These are also used to help the farmers pollinate their crops. A lot of research has been done on this subject and information is available for any one wanting to take up this activity as a hobby or business.

The Honey

Honey has been analysed chemically and is a mixture of sugars and other compounds. It contains 38.5% fructose and 31% glucose both of which are monosaccharide sugars, but there are many other sugars, vitamins and minerals. Polyfloral honey (derived from nectar of many types of flowers), monofloral honey (derived from nectar of one type of flower) and honeydew honey are available commercially. It is, therefore, possible to produce honey from specially grown medicinal plants by the modern techniques of beekeeping.

The Medicinal Use of Honey

Honey has been used mainly in the wound care in the modern medicine and has antiseptic and antibacterial properties that can be explained on its chemical structure and composition.

Human Body s Inbuilt System of Healing and Cure:

Modern scientific research has shown that there is an amazing inbuilt system of healing and cure in the human body. They may be the simple articles of diet such as sugars, fats, proteins, salt, water or any other thing, the body deals with them in a masterly fashion to keep good health. They may be toxic poisons such as alcohol, tobacco or drugs, yet the body copes with their injurious effects and brings about healing to a degree. They may be living foreign agents such as viruses, bacteria, parasites and similar other organisms that attack the body or may be they are dead material such as dead external or internal particles, the body s immune and defence system deals with them and tries to save the individual from harm. There may be physical agents such as heat and cold, yet the body protects itself. This healing property of the human body with reference to its Creator is referred to in the Holy Qur an in the following verse: *'And when I am ill, it is He Who restores me to health* . (Al-Shu ara 26:81). It may be interesting to study the effects of honey on this protective immune and defence system of the body.

Medicinal Plants

Some of these are well known and are used in Chinese, Indian and Greek systems of medicine. Details of these plants, their habitat, flowering patterns and pharmacological effects need to be looked into in some detail for any one interested in research on honey. Honey collected purely from these flowers may be analysed and perhaps tried for its pharmacological effects.

Clinical Trials

It is also very important to decide what diseases and which individuals may be selected for any clinical trials using honey as the medicine. We have to consider any ethical issues that may have to be considered. Will the trials be open ended or double blinded? What would be used as placebo? So there are many questions that need some answers for this research to go forward.

The Way Forward

It is clear that any research on the healing properties of honey requires close co-operation between entomologists, horticulturist, herbalists, biochemists, clinicians and patients prepared to be included in the trials, to discover the enormous potentials of honey.

CHARITY WALK 2009 PREPARATIONS

The preparations for the Charity walk are underway and the team in the Centre along with senior members of the host South Region are working hard for its success. Forms have already been despatched to each Nasir. Members are urged to begin their fundraising in earnest immediately. Previous experience has shown that the earlier we start this exercise the more we are able to raise by the Grace of Allah.

Charities for Regions

This year we have at least one charity located in or near each Region. Your Region's charity or charities need to be emphasised when trying to fund raise in your localities for maximum effect.

Bait-u-Futuh	Age Concern Merton, SCDT
Bait-ul-Nur	RHMC Tooting (St. George's Hospital)
East	Gt Ormond Street Hospital
Herts	tba
Islamabad	Rural Life Centre
London	Age Concern Wandsworth, Samaritans
Middlesex	Help the Aged England
Midlands	Age Concern Birmingham
North East	Forget Me Not
North West	Action for Children
Scotland	Strathkelvin Talking Newspaper & Seagull Trust
South	The Garwood Foundation and others
South West	Help the Aged Wales

Humanity First will continue to be our main beneficiary and this is reflected on the sponsor form.

Distribution of Leaflets

Leaflets have been sent to all the Zoama. Kindly use these. It provides a useful introduction to the walk as well as to the Jamaat for non-members. If you require additional sponsor forms, these too can be obtained from your local Zaeem. If you are still facing difficulties, kindly contact the Centre at any time.

Local Media

All Regions are urged to contact the media and ensure that coverage is given to this event prior to the walk. Last year, the Liverpool Zaeem Dr Shams-u-Din Mir achieved this by the Grace of Allah and items continued to appear even after the walk. (Wigan Evening Post, Champion News Southport, Ormskirk Advertiser and Skelmersdale Advertiser.)

Prayer

The most important pre-requisite of success is prayer. All members are urged to offer special prayers for the outstanding success of this event. The collection target set of £150,000 is extremely challenging bearing in mind the current economic crises. It will require a lot of effort and prayers to achieve this.

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